

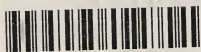
Report of the German
Missionaries in
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HALF-YEARLY REPORT

OF THE

GERMAN EVANGELICAL MISSION,

IN TINNEVELLY,

TO THE END OF JUNE 1838.

Madras :

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Journal of Revd. C. T. E. Rhenius.

Brief Memoir of Revd. C. T. E. Rhenius.

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FIFTH HALF-YEARLY REPORT
OF THE
GERMAN EVANGELICAL MISSION
IN TINNEVELLY,
TO THE END OF JUNE 1838.

Our Christian friends and supporters are already informed of the heavy affliction, with which ourselves individually, and the whole Mission, have been visited, by the removal of our dear and ever lamented brother Mr. Rhenius. It is a mysterious dispensation of the Lord, and we are sometimes inclined to ask, "wherefore hast thou done this?" But He answers us, as he did one of his disciples; "what I do, thou knowest not now, but thou shalt know hereafter." We indeed feel the loss most deeply, and did we not know that the Lord in His infinite wisdom does every thing well, we should have reason to repine. We do mourn, but not as those without hope. We know that our dear departed brother has gained by our loss, and this is one reason which makes us to submit with some degree of cheerfulness to our Heavenly Father's will. Our fervent prayer is, that this affliction may be sanctified to us all; that the good the Lord intends to bring out of this apparent evil, may not be lost upon us.

But as we intend to annex to this Report a short memoir of our departed brother, we shall here leave this mournful subject, and proceed to give a short account of what the Lord has been graciously doing during the past six months. We must necessarily judge from outward appearances; the Lord alone knows the hearts of men. Whatever good there may appear to be, we would ascribe it all to the Lord and His grace; whatever of infirmity and shortcoming, we take to ourselves. We are fully aware that we are erring and sinful creatures; we therefore ask daily for the guidance, instruction and enlightening of his Holy Spirit, and implore pardon for all faults, errors and sins. We are further convinced by our own experience that Paul may plant, and Apollos may water, but that the increase is of the Lord; and therefore we daily ask for his blessing upon our humble labours. For our own encouragement also we have experienced that our labours in Him and for Him are not in vain: and O! that we were more thankful to our good Lord for all His mercies towards us!

We shall follow the same order in our present account of the Mission as was observed in former half-yearly reports. We therefore begin with

I.—MISSIONARIES.

The number of our Missionary family circle is the same as stated in our last Report, with the exception of our lamented brother Rhenius, who has now joined the company of just men made perfect in the

mansions above. We are very sorry to state that Mr. Lechler has not yet been restored to his former health and strength. Whilst at Madras he became rather worse, and it was thought desirable that he should take a voyage. Accordingly he embarked at the beginning of May for Penang. Since that time we have not heard from him nor about him; but it is our prayer, that if agreeable to the will of our Heavenly Father, he may soon return in perfect health, and help us in the great work which the Lord has now committed to our feeble hands. According to the strength the Lord has granted us, we have continued our journeys not only among the congregations, but also at times among the heathen. To both we have declared the glad tidings of salvation; and it is our prayer that the seed sown may spring up, and yield much fruit, to the glory of our ever-blessed Redeemer.

II.—CONGREGATIONS.

According to the list made up at the end of this month, and of which we annex a summary statement, the total of people in our connexion at present is.....2255 families, or 7880 souls.

The total at the end of Dec. last was..2157 do. or 7378 do.

Increase during the last half year.. 98 families, or 502 souls.

These 2255 families are in 223 villages.

There have been 122 baptisms, viz. 37 men, 22 women, and 63 children.

The Lord's Supper has been administered not only every month at Pallamcottah and Suviseshapuram, but also at several places in the country. Those who administered it in the latter places have derived great encouragement to continue in season and out of season to preach the word of life to poor perishing sinners: and the partakers of the sacred feast have found, we believe, great comfort to their souls.

With reference to the general state of the congregations, we would say, as we used to say in our former years, that it resembles that of a hospital. All are sick: all want the healing medicines of the Heavenly Physician: to all they are offered. But there are many who do not choose to conform in every respect to the prescriptions of this great Physician, and thus make ineffective that which was intended for their restoration. But thanks be to our gracious God, there are others who willingly obey the precepts of their Saviour, and, though they find it to be hard, yea nearly impossible to crucify their old man with the lusts thereof, yet they can in some degree say with the Apostle, "I can do all things through Christ who strengtheneth me." We and they are fully convinced, that it is Christ, and Christ alone who can heal all the wounds, sin has inflicted upon the soul; and it is on this account that we do, and must direct them to Christ only, whose grace is sufficient to save all who come unto Him. Our duty and privilege it is to preach Christ crucified to them, and the rest we can joyfully leave to Him who has promised that "His word shall not return unto Him void, but it shall accomplish that which He pleaseth, and it shall prosper in the things whereunto He sent it."

III.—CATECHISTS.

We have now 112 Catechists and Assistant Catechists, labouring principally among those congregations or souls, the number of which we have stated above. At the end of December last there were one hundred and sixteen Catechists, consequently there has been a decrease of four, during the last six months. That this should be the case, while there is a considerable increase among the congregations, is accounted for by the three following circumstances; 1st, the increase has been principally among the old congregations; 2d, in several places where the congregation was small, the Catechist has been removed to a new one, the people he formerly instructed being placed under the charge of a neighbouring Catechist; 3d, several Catechists have been dismissed.

Their monthly meetings have been regular here, and at Suviseshapuram. Several of them we were obliged to dismiss on account of bad conduct, and remissness in their duties: one or two have resigned, not being willing to submit to a little punishment they had deserved. Their growth in the knowledge of themselves and the Lord Jesus Christ, as also in the sacred oracles, is our chief object and care. One of the assistant head Catechists has been found insufficient for his duties, and has therefore been put as a Catechist to a congregation. Another we were obliged to suspend for some months for having told a falsehood. We commend them all to the particular notice of our Christian friends to remember them in their prayers, that the spirit of God may be richly bestowed upon them for their own spiritual good, and the building up of the congregations in our most holy faith.

IV.—SCHOOLS.

At the end of Dec. last, there were 44 Schools under proper Masters.
42 do. under Catechists.

Total 86

There are now 41 Schools under proper Masters.
53 do. under Catechists.

Total 94 Increase 8.

Though there is an increase of eight Schools, yet there is a decrease of sixty-seven Scholars. This is accounted for when it is considered, that the increase of eight Schools is in the number of Catechists', not proper Schoolmasters' Schools; for of the latter we have three Schools less than we had last December. Those under Catechists contain on an average not more than from two or four to fifteen or twenty children. Those Schoolmasters who have a greater number of children than they can efficiently attend to, are allowed to have an usher or assistant; also, Catechists who have a large congregation, or more than one or two small villages under them, are assisted in their Schools by an usher.

The number of ushers under proper masters is..... 9
do. do. under Catechists. 19

Total 28

The number of Scholars in December last was	2513
There are now in the 41 regular Schools.....	1705
In the 53 Catechists' Schools.....	741

Total 2446

The decrease, therefore, is.....	67
The daily average attendance is.....	1475

Two of the Schoolmasters have had grace given them to break through the barriers of caste, and to confess their faith in Christ Jesus, by receiving baptism. May they walk worthy of their high calling!

In May last, a general examination of the Schools in the Suvise-shapuram District took place at Aubinnagaram, where about three-hundred children were present. They were examined in reading, writing and the catechism; to the cleverest of them small rewards of books, iron-pens, cloths and pice were given. After the examination they all sat down to a dinner prepared for them, consisting of curry and rice. They enjoyed it exceedingly; and it did one good to see them so merry and happy together. They went home again in the evening, quite satisfied with what they had heard and seen.

Mrs. Schaffter's School consists at present of twenty-seven girls. The Nganapuram day-School has been given up, as the girls did not attend regularly. The Schoolmaster has been taken away, and the few remaining girls are learning under the Catechist. In our other Schools about fifty-nine girls are learning; consequently the whole number receiving instruction is eighty-six; nine less than in December 1837. This number of female Scholars is included in the total of Scholars mentioned above.

V.—SEMINARY.

The Seminary, according to the last Report, consisted of twenty-five boys. A few months ago the number was reduced; or we should rather say, that the boys who were received latest were sent back to their homes, because they were too young, and required more attention than could conveniently be given to them, the interest of the elder ones being considered. Some time ago too, one of the younger boys, it is not known from what motives, suddenly disappeared, and we heard had gone northward. Attempts have been made to discover him, but in vain.

The subjects of instruction have been the same as stated in the last Report. An essay, written in English by a boy of the 1st class, on the question, "What advantages have Native youths receiving education in Christian Seminaries above others who are not so educated?" has particularly gratified us, and did space permit, we should probably have inserted it here for the gratification of our readers.

The conduct of the youths has on the whole been satisfactory. We regret that from various causes, they, but especially the 1st class, have not advanced so much as we could wish. Sickness for a considerable time has been very prevalent among them, and has of course affected their progress.

The number of Scholars is at present 19, besides four day-Scholars.

VI.—PREPARANDI.

There have been from ten to fourteen persons in this class, during the last six months. Several of the assistant Catechists, whom we found rather insufficient for the duties of their office have been again taken into this class for further improvement. Some of them have during the last six months been sent out as assistant Catechists. They have during this time committed to memory, and have had explained to them the Epistles to Timothy and to the Thessalonians, as also a Scripture doctrinal Catechism, and have commenced the Epistle to the Romans. It has been very pleasing to us to see in them during the last three or four months a particular desire after divine knowledge. May they indeed all become wise unto salvation! The more advanced of them have begun to deliver now and then a short address in the evenings. The verse or portion of Scripture, upon which they are to preach, is previously explained or analyzed to them. We commend them all to the prayers of our Christian friends.

VII.—FINANCES.

We need not say much on this point. We must however inform our friends, that we want their assistance particularly at present. We trust and pray our good Lord may put it into their minds to come to our help immediately. We are sure it would grieve not only our hearts, but also theirs, if we should be obliged to retrench or limit our present operations merely from want of funds. At the close of the year, we intend giving as usual an account of our income and expenditure.

VIII.—MISCELLANEOUS OBSERVATIONS.

I. Some of our friends have strongly recommended us to leave Tinnevelly immediately, urging that it will be impossible to remain in our present position, and that in a very short time, from want of funds and other reasons, we shall be obliged to remove hence. We have given the most serious consideration to all these reasons. When considered in the light of human reason alone, they are strong enough to drive not only us, but men stronger than ourselves from our position. But when we consider them in the light of the Gospel we find that they are quite unsatisfactory. The question appears to us to be, not, how long shall we be able to continue with the people, but what is our present path of duty? Our duty appears to us clear as daylight. Our duty is to remain in Tinnevelly preaching the Gospel to the people with us, as long as the Lord will suffer us to do so, leaving the future entirely with Him. And this for several reasons:

(1.) Because it is our conviction, and woe to us if we do not act according to our convictions.

(2.) Because the people with us, in whom we feel and ever must feel a particular interest, wish and intreat us not to leave them.

(3.) Because the people throughout the congregations are in great fear and affliction, on account of the grievous loss they have sustained in the death of their beloved and ever-lamented teacher. It is certainly our duty to remain with them in order to comfort them, and to continue the ministry of the gospel among them.

(4.) Because it appears to us unworthy of a servant of Christ to abandon his flock, when they are in affliction, merely for the sake of avoiding trouble, obtaining comforts, or from fear of the alarming appearance of a gloomy future.

2. *Good effects of Tracts and the Scriptures.* We have had many applications for these, and have also given away many copies. Though we cannot always see the effects they produce, yet from time to time the Lord grants us to meet with instances which shew us that Bible and Tract associations are of great use, and a great help to the Missionary in his holy calling. We would this time only refer to those two instances which our deceased brother mentioned in his letter of February last to the Bible Society of Madras. It was a tract which led the man, Mutteiya Pilley, to the New Testament. The New Testament led him to the Old, and both revealed to him Jesus the Saviour of sinners, whom he could apprehend by faith and prize as the great pearl spoken of in the gospel. He was not of those who say, "I believe in Jesus in my heart, though I do not confess Him openly." He felt what the Apostle said, Rom. x. 10. "with the heart man believeth unto righteousness, and with the mouth confession is made unto Salvation." In February last, when Mr. Rhenius was on a journey in the neighbourhood of Mutteiya's residence, he requested Baptism and received it; thereby showing not only to his wife and relations, but to all other people around him, that he was in earnest. Since his Baptism he has suffered a great deal of persecution from his friends and relatives. His own wife, who formerly showed a better mind, has left him and taken with her all the valuables in the house, so that he has become at once a poor man. He lives now upon charity, going about from village to village, preaching the Gospel of Christ. May the Lord give him grace to stand fast till the end, and may he derive great comfort from the words of the Apostle, "we must through much tribulation enter into the kingdom of God."

The Chetty mentioned in the letter above alluded to, continues to read the Scriptures and religious Tracts, not only in private, but also to any who will hear him. He cannot yet fully overcome the fear of the world, and confess Jesus openly, like Mutteiya Pilley, by receiving Baptism. But we hope and pray that the time may soon come when he may be enabled to say, "I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord and Saviour."

3. The Native Societies mentioned in our last Report are silently progressing, and we have reasons to hope that a blessing rests upon them. At the close of the year, "if the Lord will," we shall let our friends know what they have been doing, or rather what the Lord has been doing through them.

We conclude this report with the prayer of Moses the man of God: "Let, O Lord, thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

P. SCHAFFTER.

J. J. MULLER.

SINADPOONTUREI : ?
June 28, 1838. }

APPENDIX No. I.

We subjoin a portion of Mr. Rhenius' journal, which had been prepared by him for insertion in this half-yearly Report.

1836, *July 2d.*—I was this week at Courtallum with our daughter Lydia, who is very ill; but returned this morning, because the change did her no good. At Courtallum I revised the Acts in Tamil for the Jaffna Bible Society. The Catechists assemble. This evening we had Missionary prayer-meeting. Between fifty and sixty families from the heathen have joined the congregations.

6th.—These three days I was engaged with the Catechists. They gave a pretty good account of the contents of the Epistle to the Romans, which they had to study during the last month. This evening we had the Lord's Supper together; several men and women had come for the purpose from Sattirapetti and Kaliyanapuram; the former about eighteen miles and the latter about seventy miles distant from Palamcottah.

8th.—Our daughter Lydia is better--blessed be the name of the Lord! We are forming a new village near Murugenkuritchy, of the small congregation of shoemakers who lived hitherto at Rajahkudy. The new village is to be called Nganapuram.

9th.—Making up the half-yearly list of our congregations, I find an increase of 755 souls, during the last six months. Oh may they all not only hear and learn the word of God, but also do according to it!

11th.—To-day had the half-yearly examination of our Seminary. They did not give entire satisfaction as to increase in knowledge. But the troubles of the last six months account for it.

22d.—This evening we opened the new chapel in Nganapuram. It was filled with hearers; many heathen were present. I read the second chapter of the 1st Epistle of Peter; and exhorted them on Ephesians, iv. 1. "Walk worthy of the vocation, wherewith ye are called." May the Lord hear our prayer!

24th.—Last night I left on a tour southward, and arrived this morning at *Dohnavoor* or Puliarkwittichy. After morning prayer at my tent, I had divine service, at noon, in Mary's house, where there is a spacious place for the purpose. The people heard with attention--and I have reason to believe there are some *good* souls among them. In the evening I preached there again on a portion of the 6th chapter of St. John.

25th.—In the morning I went over to *Kuttavenkullam*, in the neighbourhood, where I preached to at present but a small congregation, and also to the heathen in the street. A man who was before a Roman Catholic gave me much pleasure by his diligently reading the scriptures, and by the various inquiries he made on scriptural subjects. In the afternoon I set out for *Kalandeipannei*, where there is a new congregation. In the evening the people were together, and very attentive to the word of God, but it must be instilled into their minds like milk into the mouth of babes. A desire to hear, learn and understand, is a great blessing to these people in their present state.

26th.—This morning I discoursed to them on holiness. After breakfast I went to *Komandenoor*, where our people came together in a shed. I had liberty to baptize of them, four men and two boys. There was

nothing "to hinder the water." I returned to Kalandeipannei, and after dinner proceeded to *Sundenvilei*, which is a mission village. I stayed the evening with them and preached on "you are bought with a price," &c. This congregation is but about a year old---I hope some at least among them seek the grace of God indeed. Late I went to *Valleiyammeipuram*, where a large concourse of people saluted me; many of whom were heathen.

27th.--Beginning my work here this morning, I found the people very ignorant, though they have been under Christian instruction nearly a year and a half. This noon, we assembled under a fine shady tree, when I inquired particularly into the cause of their state of mind. The Catechist reported faithfully what we knew of it---and the various expressions which some of them had given of their hearts desires, &c. A woman for instance had said---"What have we got by Christianity? Does it give us rice?" &c. The persons concerned, acknowledged these things, and all seemed to be ashamed, promising that they will mend. It was a sharp trial of their inmost thoughts. In the evening we were again together under the trees, with fine moonshine, when I preached to them on 1st Peter v. 8, 9, giving them a description of Satan; against whose devices I endeavoured to warn them; more especially as they appeared to have the sad habit of quarrelling for the least thing. There is hope that they will be benefited by these exhortations.

I went to see a piece of land, which I lately purchased for 31 rupees 13 annas, with 34 palmira trees on it, for settling the Christians on it. It appears to be a suitable place for a village.

28th.--This morning I arrived at *Aarupully*; where, about half the number of the inhabitants have lately come out from heathenism. Early and at noon the people assembled in front of the temple of Perummal Sami for prayer, and hearing the word of God. The door of their hearts seems to be open to the gospel. Before I reached this place, in the morning I passed through Madapuram, where I found weavers in the street preparing to commence their work. I spoke with them, but they immediately said that they do not worship idols, and that their Perumal was the same as our God; and at last they desired me to go on. There has been one Christian family here for many years, which has suffered much all the time from the Mirasdar of the place.

The afternoon and evening I spent in *Daneikullam*: our eight families here are still without a chapel: we assembled under a tree. I had a conversation also with a Nadan, who several years ago backslided and returned to heathenism with nine families. I endeavoured to lead him to a sense of his sin; but I fear he is greatly hardened.

29th.--Early this morning returned home, and found all well.

August 3d.--Having gone through the needful business with the Catechists, we had the Lord's Supper together this evening.

23d.--We were rejoiced to-day by a load of Tamil scriptures from the Madras Bible Society. Receiving a visit of two native gentlemen, I gave them each a Tamil new Testament, which they accepted.

27th, Saturday.--At the Mission prayer meeting this evening I had the pleasure to baptize ten young men, five of whom were Seminarists. May they be the Lord's for ever.

31.--A man famous as a wise man among the Shanars, lately wrote me a letter, remonstrating against my teaching that "God cannot be seen with our bodily eyes." To-day he came himself; and I had

a short conversation with him, in which I could not get any thing out of him. He seemed to be confounded, so that he could not explain himself. He meant he could see God. He will come again to-morrow. This evening I was at Tinnevely preaching to Christians and heathens. A Moorman appeared very teachable.

Sept. 1st.—Another conversation with the before-mentioned wise man; he maintained that God could be seen in the form of a certain light. Of course, these men have not the least idea of sin,—nor of their need of a Saviour. A christian from Sekadivilei made several inquiries about Christ and his word. It was a very interesting conversation. This evening I was at Minatchipuram, where I conversed with the school children and the grown people in the street about the salvation of their souls.

15th.—An aged native gentleman came to see me; he said among other things that all the idols in the temples are useless, and that therefore he does not go thither to worship them, but he thought that the Sun is God, and that therefore he worships him every morning. I entreated him not to do so, and seek the knowledge of Him who made the Sun. He took some discourses on the subject with him.

16th.—The respectable native mentioned before, attended to-day the lecture I gave to the Preparandi. He expressed the notion, so common among the natives, that without God he could not even do evil; he would not however charge God with being the author of sin. He said also that at nights he worships the light when it is brought into the room.

20th.—Another respectable native, styling himself the Doctor of the Nabob in Madras, who has come hither on private affairs, paid me a visit as an inquirer after truth;—but I fear he is merely an idle flatterer.

28th.—This evening I preached as usual in Tinnevely, to Christians and heathens.

Oct. 1st, Saturday.—The Catechists assembled, and we had our Mission prayer-meeting this evening. In two heathen villages there are new congregations. The formerly mentioned rich Chitty of Kalladeikuristechy and his relative continue to read the scriptures, and to forsake idolatry: they have also left off taking unjust gain in their merchandize, to the great amazement and grief of his father. Last month they went also to our Chapel at Erammalpuram, and worshipped with the Shanars. His father got very angry at this also, and will hardly see or speak with them; in his rage he ran his head against the wall, and hurt himself. The word of truth seems to have taken strong hold of the young man's heart; he is afraid of sinning.

7th.—A few days ago I finished the translation of the Psalms in Tamil. Blessed be the Lord for the help afforded in this important work.

12th.—This evening spent in Tinnevely.

17th.—Set out on a journey to the West.

18th.—This morning arrived at *Paramkundapuram*, where there is a large congregation of more than fifty families; but of late the headmen and others have carried on their marriages not in the Christian but in the Shanar way; they have also otherwise shown a desire to unite worldly fashions with christianity. They find difficulty in performing the marriage ceremony in the chapel, because among the

heathen, the temple-women only do so in the temple; another difficulty is the women being obliged to say the name of her intended husband, which no heathen women will do, as it is considered dishonoring him. At morning prayer, I did not mention any thing about these subjects. At noon most of the women were together. I was glad to find that they had made good progress in knowledge; they had learned nearly the whole of the catechism by heart. In the evening the men assembled with but a few women: I now questioned them about their late marriage proceedings; also about some of them having gone to a heathen festival in the neighbourhood. The latter they acknowledged to be wrong, and promised to do so no more; but about the marriages, the headman maintained that as they are in the world, they must follow its custom in this matter, otherwise they expose themselves to much reproach. The idolatrous part they of course exclude, but there are many foolish ceremonies, in which a christian mind should not indulge; the same is the case also with their burials; the difficulty in managing these matters is the greater, as we have no special rules in the scriptures to guide us therein. The subject was left for further consideration, to-morrow. I had afterwards prayer in my tent.

19th.—This morning the headman was at prayer; and discovered a little better sense on the subject of marrying; and I have a hope that things will come to rights. In the forenoon I went to *Latchmipuram*, where there is a congregation of sixteen families. Examining them, I found the women to have made but little progress in the catechism; some of the men also were not far advanced; the cares of this world seem to trouble them much. However there is a Hannah among them, an aged woman of about eighty years old. She was with me yesterday at *Paramkundapuram*, and I found her to be a single-hearted christian, resting herself entirely on the Lord Jesus Christ. Her I baptized, together with a child of the Catechist, and a son of another family. I exhorted them all on James i. 12. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." In the evening I went to *Aladipatti*. The congregation here is still in a very raw and lukewarm state, because, as it appears, their village concerns brought before the Collector do not prove according to their wish. I entreated them earnestly to consider their latter end. But I doubt whether they will persevere.

20th.—During the day the aged head of this family, ninety-seven years old, came to see me. I had a long conversation with him about his heart's desire, now that he is so near his grave. He desires to have his sins blotted out, and to have a place in heaven; but that his children shall lose their property seemed to give him the chief concern. Poor old man! may the Lord Jesus be revealed to him! In the afternoon I went to *Papanasapuram*, a large village of about a thousand houses, of various castes; nine persons learn here, chiefly *Maravurs*. Like the people of *Aladipatti*, they are in dispute with certain *Bramins* about the village. That their wives do not join them in learning the word of God, is suspicious, and shows that they have some thing else in view. I had to preach to them about covetousness and the love of the world.

21st.—This forenoon proceeded to *Sorandei*. The small congregation here also is much troubled with the cares of this life. They are partly persecuted for the gospel's sake. I endeavoured to stimu-

late them to greater and more serious consideration of spiritual things. In the afternoon I went to *Virakelamputtoor*, and spent the evening there. The congregation consists of fourteen families; including two in a new village which is rising in the neighbourhood by the exertions of the headman. Last year I baptized here twelve persons; now I had the pleasure to baptize two men, three women and one child, in all six persons. The Lord is very gracious to this congregation. Their manifold trials seem to do them good. I was highly gratified with them; and praised God on their behalf.

22d.—This morning I had prayer with the people, which was attended by several heathen. In the forenoon, many heathen of those who had come for the market here, assembled at my tent, to whom I preached the word of life. My native assistants read tracts to the multitude at the market. At noon the congregation came together, with some of our people from *Kalungapetti*; the latter seemed willing to follow Christ, chiefly for the sake of the bread which perisheth. Indeed I find many people in the villages, who appear to believe in Christ sincerely, but not so much for the sake of being saved from *sin* as from the misery of *this* life. My earnest endeavour is to make them see the cause of all these miseries, of sin; but the Holy Ghost must teach their hearts.

In the afternoon I set out for *Ootamalei*; but stopped on the way at *Kaliyanapuram*, where I arrived about sunset; our small congregation there came together, to whom I could freely preach the blessed gospel; they appeared to be very glad of it. Late at night, I arrived at *Ootamalei*.

23d.—Sunday. At morning prayer, Christians and heathens were together. At noon I had divine service in their chapel, which was quite full; indeed it was too small to accommodate all. The people were very attentive, and desirous of being true believers. I preached on "the wages of sin is death," &c. We had not yet finished, when it began to rain; and continued so till 4 or 5 o'clock in the afternoon, with but little intermission. Towards evening "a wise man" came with the brother of the headman here, to speak about salvation. We had a most interesting conversation together, particularly on the atonement of Christ. They had been this noon at church. Indeed they, especially the wise man, appear to be not far from the kingdom of God.

In the evening I expounded to the people the 9th chapter of the Acts.

24th.—Arrived at home, thankful for all the mercies received on the way.

27th.—From *Tirumaleikolundapuram* about seven miles distant from here, eastward, three persons came to ask for a Christian teacher. Whether their intentions are pure, time will show. Also at *Seetakulam*, about twenty miles from here, eastward, there is a movement towards the gospel among the relations of our Catechist *Hoirvadam*.

29th.—Saturday. The Catechists having assembled, we had the usual monthly Mission prayer-meeting this evening. There are a few additions to our congregations in various places.

30th.—Sunday. A large congregation; to whom I preached on *Zech. iv. 6*, "not by might nor by power, but by my Spirit says the Lord."

31st.—Remembered this evening the glorious Reformation, and praised God for it.

Nov. 2d.—The merchant in K—, goes on to improve; he diligently reads the scriptures, and begins to believe in Christ. Only the ashes he cannot yet put away from his forehead. At Kulasegarapatam, the congregation has been torn by quarrels. There is a bad spirit in some of them. In the evening we had the Lord's Supper. Being not well, I went through the business of the day with difficulty. Blessed be the Lord for all the strength afforded.

5th.—There is an idol feast to-day at Tinnevely. Crowds of people run to it. Preached to several groups of them on the road. The merchant of K— mentioned before, and a relation of his came to see me and to hear the word of God. This forenoon I had a long conversation with them, which was ended with prayer.

7th.—The merchant's father and elder brother, seem to have been alarmed about their relative, as if he had come hither to be baptized. They made their appearance here this morning in order to prevent it. I endeavoured to allay their fears.

9th.—Catechist A— of T—, did not take his pay for September last because he had during the month attended also to some secular affairs of his own, in connexion with his relations. His conscience did not allow him to take the money. This is pleasing.

Dec. 8th.—The Zemindary of Ootamalei has been formed by the Collector into a Tahlook. The new tahsildar (a Bramin) is very desirous of making a grand feast to the gods; but as there are many Christians thereabout, he seems to feel very awkward, and therefore endeavours to persuade them to smear holy ashes and to sacrifice, promising them a favourable settlement of their lands, &c. but threatening them with the contrary, if they do not. This will be a wholesome trial for them. I hear that one Nadan (headman) of Paramkundapuram, has begun to listen to these persuasions; but the rest refuse.

10th.—I went to catechize and preach in our new school at Tinnevely. Many heathen were there, and received tracts.

15th.—Last night I set out for Supramaniyapuram, about thirty miles south, in order (with the brethren Schaffter and Müller) to fix on a spot for a second Mission establishment. During the day we had conversations with many people from various places. Several Catechists from the neighbouring villages also were together, likewise David Pilly, whose village Pudiruppu is close by here, where he is most willing to give us a large piece of land for our purpose. Towards the evening we proceeded thither, and having selected a spot large enough for two Bungalows and a Christian village, we performed the usual ceremony of appropriation, by laying hold of a piece of timber, and putting it into the ground. We then offered up a prayer for the Lord's blessing, and sang "Praise God from whom all blessings flow"—in Tamil. The new village is to be called Suvisechapuram i. e. the gospel-village. Many people were present. After a short address to our small congregation at Podiruppu, we returned to Supramaniyapuram, where I had evening prayer, whilst brother Schaffter went to Pudoor for the same purpose. I was grieved at the backwardness of the women in the former place to learn the word of God.

16th.—Early this morning I arrived at *Kumarenavilei* where our people from Nallammalpuram have found a place of refuge, and where

also several heathen families have newly embraced the gospel. At morning prayer many heathen were present, with the headman who is persuaded to be a Christian, but not before January. At noon the congregation was again together, among whom I sowed the good seed. In the evening I went to *Kaliyenvilei*, and preached to the people there. Most of them embraced Christianity, only three months ago. About ten o'clock at night, I arrived at *Naduvakuritchy*, where our people from Saukiyapuram have lately settled. They came together, and heard the word. It was near midnight before we parted. They have had much trouble during this year; but the Lord has helped them safely through.

17th.—This morning I arrived at *Dharmakuttivilei*, where a number of families wish to be instructed in the word of God, with several more at the neighbouring villages. *Pureikudiyiruppu* and *Tangei*. Some of them came to me the other day at *Supramaniyapuram*, and requested me to visit them. In the afternoon the headmen came together to whom I explained the chief points of Christianity. Until lately they were opposed to the gospel, and hindered many from embracing it. One of them, the chief opponent, died lately; the rest feel themselves now at liberty. But whether they are in earnest, time will show. They have often heard of the gospel from their Christian neighbours at *Anbinnagaram* and *Vattikaivilei*.

The Catechist of *Kulasegarapataram* came with ten or twelve of his congregation. They are in a sad state; there is so much quarrelling, and some drunkenness among them. They are of the low caste; and the Mahomedans and heathen around them foment these quarrels. I had a sharp conversation with them; at last they seemed to get sense, and resolved to drink liquor no more. A kind of Temperance Society has been commenced among them; to the rules of which all those present immediately subscribed. In the evening I rode over to *Sembalingapuram*, where there is a nice congregation of fifteen families. They are still ignorant, but desirous to learn and understand.

18th.—In the morning I had another discourse to the people, and then set out for *Anbinnagaram*, a Mission village, where I spent two hours with the people, examining them in the things which they had learnt by heart and in their conduct. I was gratified, and hope the Lord is working among them.

In the afternoon I proceeded to *Aanandapuram*, another Mission village; where there are now nineteen families. I spent a pleasant evening with them. It being Saturday evening we had Mission prayer meeting.

19th.—Sabbath. We had divine service in the morning, at noon and in the evening. The people have but lately come out of heathenism; they are of course still ignorant; and to some the learning of the Catechism is difficult; but they are willing to learn and seem delighted with their having renounced idolatry and their being now in the way of learning to know the true God and his Salvation in Jesus Christ. The school also appears to be in a good state. The Catechist's wife seems to be a nice woman, zealous in learning and setting a good example to the other women. Some heathen were also at divine service and took copies of the converted Guroo's Christian songs made by him on the occasion of his Baptism, at Madras. In one of these men there is something very hopeful; but the Soodras find greater difficulty in giving up idolatry and becoming Christians than the Shanars.

20th.—Early I went to *Vayittilingapuram*, and had morning prayer with the people, and then proceeded to *Pudupatchery*, close by the former, where we had another morning prayer together. At noon I had the usual examination into their knowledge and their conduct, and in the evening I baptized three men and one child. The wife of the headman is sick, and wished to see me. I had a pleasing conversation with her; she trusts in the Saviour, and has joy in the hope of going to him. I then paid a visit to *Kurippenkullam* where Catechist Arulananden introduced to me his aged mother, as one who will not give up her idols. He has often entreated her with tears to repent and turn to the living God, but in vain. She is afraid of leaving their old Sami of the village. I spoke with her, and showed her the awful consequences of her obstinacy; but though she gave way a little, she seemed rather inclined to avoid those consequences.

21st.—This morning returned home. Blessed be the Lord God for all his mercies to me and mine and to this people!

25th.—We had special remembrance of the birth of Christ. Our chapel was nearly full; also heathens were present. Great is the mystery, "God was manifested in the flesh."

30th.—A young man, Mariyan, from Tatchenalloor, formerly a Roman Catholic, came and asked for a Tamil New Testament. Many years ago, his brother-in-law Michel, now one of our Catechists, learnt in our School there; and Mariyan learnt from him to read when at home. He reads very fluently and intelligently, and shows a lively faith in our Lord Jesus Christ. It was edifying to converse with them. I gave him a New Testament with much pleasure. He carried it away as one who had obtained a great treasure. The friends of the Bible Society ought to have seen this young man's joy. I hope he will still become useful to his generation. His family is also an instance of the good effect of our Schools, though taught by heathen masters.

31st.—Saturday many of the Catechists with numbers of their congregations have arrived. We closed this year in the evening with self-examination, prayer and praise. Last year this time we were in no small trouble. Now we are pretty comfortable.

Jan. 1st 1837.—After breakfast all the Catechists, Schoolmasters and people came to wish us a happy new year. Some of the former sang odes made by themselves for the occasion—all expressive of their joy and gratitude to the Lord for his great goodness to us all. It was highly gratifying, particularly as we know that they are expressions not only of the lips but also of their hearts. And indeed when we look back, we have to sing of mercies. With these feelings we went to church. We read the 107th Psalm and Luke 2d. I preached on Revelation xx. 2, 10. "Behold! I come quickly." We have much cause for shame and humiliation; but the goodness of the Lord is overwhelming. We have not only been brought safely through a whole year full of trials and temptations; but our hands are strengthened, the congregations and Schools are increased, and we have a comfortable hope for the future. "Those who trust in the Lord, shall be as Mount Zion, which cannot be moved."

A Mudelliar of Tatchenalloor also came. He was once a tahsildar and in affluent circumstances; now he is old and very poor. He has often been with me during the last six months, heard the word of salvation, and taken books on the subject;—still his livelihood remains the chief care of his soul! His sons give him great trouble by their

wickedness. I gave him a New Testament and two rupees. May the Lord give him life, light and comfort ! This heathen man is so anxious about the wants of his body—who have an Almighty and all-sufficient Saviour to look to, better in this respect than he ? How greatly ashamed ought we to be of our earthly mindedness, and little faith !

2d.—To-day we established the Satyaputtaka Sangam, i. e. a Religious Book Society ; and the Samadana Sangam, i. e. a Peace Society which has for its object to provide lands for forming Christian villages of such families as desire to be instructed in the word of God, and live scattered among the heathen. The meetings were interesting—between two and three-hundred people were together. May the Lord prosper all ! All is to be subservient to the extension of his kingdom.

18th.—Spent this evening in Tinnevely, and preached there in the street and in the chapel as usual. Afterwards I visited old sick Nallatambi, a number of the congregation. He appeared willing to leave this world and go to Christ.

20th.—Some families at Kovilpatnam request for a Christian teacher. Several years ago a girl of our Seminary was married to a heathen man at this place. She used to read the Scriptures and tracts to her neighbour ; and this seems to be the origin of their change of mind, and their request for a teacher.

“ Cast thy bread upon the waters and thou shalt find it after many days.”

21st.—Saturday, to-day is an idol feast. The Tinnevely Sami comes to bathe here in the river. The road is covered with people to celebrate the feast. The Preparandi and others of our people read tracts to them. I preached this evening to two crowds.

22d.—Sabbath. The Mudelliar mentioned before, was for the first time in church this evening. A native woman who frequents our house was also in church this noon ; she afterwards told our children, how much she liked this preaching and to be a Christian ; but her relations hinder her. She asked them to tell me to speak with her on the subject.

26th.—This evening I was in Tinnevely. Our people are troubled by various questions of the heathen ; for instance, how sin can have come into the world without God's will—and therefore he must be the author of sin, &c. I instructed them on the subject.

28d.—The Catechists assemble ; and we had the usual Mission prayer-meeting this evening. In some places there is an increase ; in others a decrease. The new people near A--- have gone back to heathenism, through the persuasions of the Mirasdars. Also among the people of Tattanmadam there is no good spirit.

30th.—Engaged with the Catechists. Every month there is one or the other of them, who needs reproof ; which makes me often sad. The Chetty (or merchant) in K--- is still holding on. His father troubles him much on account of his desire to become a Christian. Since his knowledge of Christ and his gospel he has left off cheating in his mercantile concerns. Lately some heathens said that he had become a “ man of truth,”—whose word can be believed.

31st.—This evening I had the pleasure to baptize Vedanáyagam, the headman of Paramkundapuram, and Samuel, the headman of Kalungupetti. I trust both truly believe in Christ as their Saviour. The former has been in the christian church about five years ; the latter about three years.

Feb. 1st.—I had comfortable meetings with the Catechists, particularly about prayer and following the dictates of the Holy Spirit. In the evening we celebrated the Lord's Supper with sixty-seven persons.

7th.—This evening spent in Tinnevely. Old Nallatombi (see Jan. 18th) died this morning. There is something very pleasing in his latter days. I am informed that he appeared always ready to go to the Lord. Some days ago he told his son, &c. "that he must wash well, and put on his best clothes, as he cannot be received in the upper congregation in a dirty condition." He often used to say, "The Lord is Almighty, very gracious, very merciful. He is my mother, sister, brother and friend. What else do I want?" Lately he called for his son, &c. and said "I must teach you,"—and then told them these words, "Never forget Christ! never forget Christ!" Last night he was very weak, but still sat up; so also this morning. None thought that his hour was come. All went to their looms, &c.; when they returned to his room, they found him lifeless. We improved the subject this evening by meditating on the words "Blessed are the dead which die in the Lord."

21st.—A man of the Oilmaker caste of Pottelpudoor came and requested to be instructed in christianity. He said that he has got knowledge of it by its being spread every where, by hearing tracts read, and by conversations with Catechist M—. In that place we have but one family. May this man become a real increase. Whether he is in earnest time will show.

22d.—We had sent six of our Preparandi to the great idol feast at Trichendoor with tracts. Some of them returned to-day. Many people have heard the word and received tracts. May all be blessed!

28th.—A man from P— came and earnestly asked for baptism. He has been several years in the Christian church, and appears to be fit for the sacred rite. A heathen headman of P— where we have a congregation came and said that he and some other heathen families of the place have resolved on joining the congregation and learning the word of God. He has been hitherto a kind of priest or devil's devotee among the heathen. This service he will of course give up. I had an interesting conversation with him on the subject. May his learning the word of God become profitable to him unto eternal life! A wealthy Retty (or gentooman) of N— came with a present of fruits on the occasion of his approaching marriage; I discoursed to him on "marrying in the Lord." It is not to be dispised that these heathen's seek a blessing from christians on these occasions.

I am now translating the book of Judges.

March 2d.—I was this evening in Tinnevely and preached as usual to the heathen in the street and to the congregation in the Chapel. Some of the latter had gone last week to the idol feast at Trichendoor simply to look at, and for the market that is held there on these occasions. They had taken tracts with them for distribution. I showed them the danger of going to such feasts. A few days ago, the remainder of our Preparandi also returned from Trichendoor. They have distributed about one thousand two hundred tracts. They have met with much encouragement, and also with some opposition.

The heathen relations of one of the Preparandi, who live near K— disired him to tell me to send persons to their villages to teach them.

4th.—To-day another wealthy Retti of S— paid me a visit. I had a long conversation with him about christianity. He is almost convinced that idolatry is useless; I showed him that it also sinful. He took a tract on "Holiness," and a copy of the Madras converted Gooroo's Songs.

After a great deal of trouble, our new village Nganasundirapuram is rising fast. There are already thirty six houses on it.

8th.—The congregations in the west have a time of trial. The new tahsildar there is still endeavouring to bring the people off from christianity; but he has not yet succeeded, excepting with one or two individuals. One of them at P— has begun again to besmear his forehead with ashes; and as he does not wish to be alone, he endeavours to draw other members of the congregation on his side. This causes trouble to the people. Among the congregations in the south east also there is a good deal of trouble arising from other quarters. In the south, at M— four men of our people got it into their heads lately to act according to their caste-customs; in conjunction with their heathen relations. They have been told that if the heathenish caste shall be their rule of acting they must leave out village. They may have promised that they will behave better. In the north, assistant Catechist A— has been guilty of bad conduct, for which he has been dismissed; indeed he has dismissed himself, as he knew what he had to expect. May the Lord be pleased to heal all the breaches!

9th.—Engaged with the Catechists. A Maraven, member of our small congregation of K— north west, came with his son to see me. I asked the old man, whether he knew the catechism? "Yes" said he, and therewith he began to say it so distinctly and correctly and intelligently, as to rejoice me greatly. When I asked him whether he truly believed in the Lord Jesus Christ as his Saviour, he said "yes," and spoke very feelingly on the subject to my great joy. To the question, how he came to the knowledge of the gospel, he replied that he was once at a market, when he heard our Catechist Joel preach and read tracts, which he liked so much that he afterwards went to him and inquired more particularly about this way—and then renounced idolatry for Christianity. His wife seems to be of the same mind. A heathen from Satoor, in the north, came this afternoon and asked for books. I gave him several tracts. A Christian of our congregation at A— in the south, came to be received into the preparandi class. He seems to be a truly believing, and able man.

12th.—Sunday. This evening had the pleasure to baptize three men; one of whom has been in the Christian church one year and a half, and was lately a schoolmaster; the means of his conversion were tracts, and hearing the word of God preached. The other has been in the Christian church four years. Head Catechist M— and Catechist A—, have been the means of his conversion. He wept to-day, when Mr. Müller talked with him about Christ, saying, "who can help weeping when considering his love to us." The third has been in the congregation ten years. He was lately led more particularly to consider his ways and give himself up to Christ, by the teaching of Catechist V— at A—. We had a happy evening.

15th.—I spent this evening in Tinnevely. Our people here are still in a sullen state. The loss of a small piece of ground, by the unjust proceedings of others, has put them quite out of humour. I earnestly and affectionately warned them against this spirit. Last month some of them had gone to Tritchendoor, where there was the great idol feast, not with the best mind. Soon after their return one of their children died; which has given them a wholesome shock.

C. T. E. RHENIUS.

No. II.

Brief Memoir of the late Reverend C. T. E. RHENIUS.

It is with peculiar feelings that we enter upon the difficult duty of committing to paper some particulars of the life and death of Mr. Rhenius. We feel that his course has been an honourable one, and yet are jealous over ourselves, lest, in giving him the praise which we think due to his memory, we should seem to forget that he was a man. It is our desire to do him the justice which was his desert, and it must be left to the reader to draw conclusions for himself. We intend therefore to confine ourselves almost exclusively to facts and plain narration—not to draw up a panegyric. And we think, that on a review of the life and character of the departed saint, it will be found that to the work of a Missionary "many are called, but few are chosen."

Charles Theophilus Ewald Rhenius was born on the 5th of November, 1790, at the fortress Graudens in West Prussia. His father, Otho Rhenius, was an officer of infantry in the Prussian army, and died when his son Charles was but six years old. Besides Charles, one elder brother, a younger brother, and a sister were thus early deprived of an affectionate parent. The care of all four now devolved upon their mother, and most enthusiastically does her son speak of the affection, the faithful and anxious love with which she ever watched over the welfare of her children.

Till the year 1804, Charles visited the Cathedral school at Marienwerder. The three following years he spent at Balga, near Königsberg; but, in the spring of 1807, was invited by an aged uncle to his estate near Memel, in order to assist him in the management of its concerns. Of this uncle, the departed always spoke with the greatest pleasure; for it appears that with him real piety took deeper root in his heart and grew into strength. Of his reception at Bachmann, his uncle's estate, Charles writes thus; "he received me with the love of a father, and I enjoyed the rights of a son."

These particulars, and others mentioned in this brief notice of his early life, are extracted from some papers written by him many years ago. The following passages are translated from the German.

"The year 1807, was memorable as being that, in which I was directed to the knowledge of divine things. It would be too long to relate fully the circumstances. One word of our Saviour I found verified again in my own experience, viz. : 'the Son of man is come to seek and to save that which was lost.' This word, together with the precept, 'follow me,' was the means of producing a saving change in my soul. The grace of God in Christ Jesus began now to dwell in my heart, and enlightened me with the pure light of the gospel : after which the sweet truth penetrated me—God became man, and died for man. It was then I could fully appreciate the word in John iii., 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' The Spirit of our Lord Jesus Christ, who had manifested himself to me as the true God and life eternal, found a free entrance into my heart, and impressed me with the firm resolution to 'follow him.' Daily I improved in knowledge of myself, seeing my extreme sinfulness—I improved in the knowledge of the love of God towards poor sinners, and of the redemption which had been effected through Christ. And thus was I confirmed in my resolution by that blessed Spirit, to whom I committed myself, to follow Jesus, and in future to depart from iniquity—and to dedicate to him my soul and body with all their faculties for the practice of righteousness. To sum up all in a few words, a lively faith in Christ Jesus was begun to be wrought within me."

After some remarks as to the vanity of relying on mere moral and externally correct conduct, he proceeds,

"I now found, in the gospel, words of eternal life which pointed out the way of communion with my Creator and Redeemer. I discovered a force in it which overcame and cast down all carnal reasoning, and I found it confirmed by my own experience that Jesus Christ is God and Lord, no less than He was man. I could not understand it; but I could believe it; and this faith had been kindled in me by the power of God. I felt my heart longing for the things above, where my Saviour reigns. I felt enjoyment in Him, and in the meditation of His love during the silent hours of retirement. I knew what was truth, and desired to be but truth myself."

We extract a few more lines, connected with the same subject, which show the ardour of that devotion which has since distinguished his career.

"What more shall I say of these happy circumstances of my life? They are too momentous to be described by me—attended with too many consequences to make it possible for me to tell them all. What shall I say of Him who has wrought this in me?—who has commenced so good a work? To praise Him as He is worthy, I am yet too imperfect—too much polluted with sin. This humbles me indeed before my God, but it causes me also to experience the healing power of my Saviour which is despised and denied by the world; and I have a firm confidence, grounded upon His word, that

" his loving mercy will bring me nearer and nearer to that happiness which consists in being made alike to Jesus. His name be adored and glorified. And, even if all the world, out of ignorance and malice, should rise up against Him, truly my experience shall furnish me with strength not to deny that He is Lord, and God over all for ever and ever."

He appears to have desired, at a very early period of life, to devote himself to the ministry, and he patiently waited upon the Lord for an opening. Whilst indulging in expectation, he met with several accounts of Missions and Missionaries; and the mere perusal of them seems at once to have led him to decide on his course. After consulting with his uncle, whom alone he let into the secret, he applied for admittance into a Missionary institution which had been lately established in Berlin, of which the Rev. John Jänicke was principal. He kept his intention as secret as possible. To no one of the members of his family did he reveal it—indeed his design would have been scarcely intelligible to several of them, and he probably feared that attempts would be made to keep him from his purpose. On his way, therefore, from Bachmann to Berlin, he told his beloved mother that he was going to study theology. This seemed to satisfy his brothers, but she had some misgivings respecting his real intention. "My dear child," she said to him, "only do not go over the sea." The reply was, "what am I to do, if the Lord should order it so?" Upon this obscure intimation of his views, neither parent nor child was desirous of dwelling on so painful a subject; and a few minutes after this conversation, Charles started for Berlin, where he arrived on the 6th of May, 1811.

On the 7th of August, 1812, he was ordained, and in the course of that month left Berlin for England. Here he was taken into connexion with the Church Missionary Society, and committed to the care of the Rev. Thomas Scott. Of the seventeen or eighteen months which he spent in England we cannot find a regular journal. But it appears that his parent, and especially his brothers, were greatly annoyed at his getting away from them by stealth; and most impassioned letters did he receive from them, endeavouring by the mention of all that was dear, and by alluring prospects, to divert him from his determination. He was not, however, to be so moved. On the 7th of January, 1814, he took his formal leave of the Committee and members of the Church Missionary Society in London; and sailed from Portsmouth on the 22d of February.

He and the Rev. J. C. Schnarre were the first Missionaries to India, after the renewal of the H. E. I. Company's charter in the year 1813. They embarked on board the *Marquis of Huntley* in company with a fleet, consisting of other East Indiamen, and of several ships of the royal navy. The journal, written on board by the Missionaries, shows that they had scarcely a single person who could much sympathize with them. The passage, though attended with difficulties, or dangers, now scarcely known, was on the whole a prosperous one; and, by sailing with a considerable fleet, they witnessed several interesting incidents, which they have mentioned in their journal, but which must here be omitted.

On the 4th of July, 1814, the *Marquis of Huntley* anchored before Madras; and Messrs. Schnarre and Rhenius were heartily welcomed to the house of the Rev. Marmaduke Thompson, then one of the chap-

lains at the Presidency. From him and other Christian friends they experienced much kindness, for which they express in their journal their humble thanks to the Lord. A fortnight after their arrival they proceeded to Tranquebar, to which station they had been appointed by the Parent Committee. Here they zealously applied themselves to the task of learning the Tamil. The following we find in the journal, for the 24th of December 1814. "Seeing our servants spend the evenings in an idle manner, (and our circumstances greatly encourage this habit,) I thought of reading to them in the Tamil language something out of the Testament, especially as we now celebrate the nativity of our Lord. This I thought would also be of great advantage to me in the Tamil. I have therefore begun the practice, and make also some remarks on what I read. It is true my Tamil speaking is yet very poor; however, such exercises serve to improve me therein."

But, in January 1815, for reasons which we do not find in the journal, Mr. Rhenius was removed from Tranquebar to Madras. Here he again joyfully resumed his labours, as he hoped this would be "a permanent station." In the Schools he was diligently employed nearly every day; and commenced his translation of the Scriptures into Tamil, taking for the groundwork the version of Fabricius. He also made many excursions into the country, to Tripassore, Chittoor, and among the Jaina sect. He was instrumental in establishing the Tract Society, and a Tamil Bible Society; and apparently the Lord's blessing rested upon his varied labours. In the year 1820, however, in consequence of differences with the corresponding Committee of the Church Missionary Society, he was, when on the point of returning to Europe, induced to remove from Madras to Palamcottah. Of his departure from the place, in which he had begun to see the Lord's work prosper, he thus writes.

"I left, therefore, Madras for Palamcottah this day, June 2d, much affected, but much comforted, knowing that the Lord reigns and that he will turn this also for good. Oftentimes does the word occur to my mind, 'what I do, thou knowest not now, but thou shalt know hereafter.' The Mission affairs I left in the hands of Mr. Bärenbrück. My separation from dear brother Schmid was particularly affecting to both of us. The Lord bless him and comfort him abundantly!"

It is with pleasure that we have incidentally to mention the name of that devoted servant of God, the Rev. Bernhard Schmid; and we are sure that all who knew him must have the same feelings for him, those namely of love and esteem. In the course of October in the same year, 1820, he too arrived at Palamcottah to be a fellow-labourer with Mr. Rhenius. For the space of ten years he diligently employed his talents in the Tinnevely district, and now, in Germany, is doing all in his power to aid the cause of Missions.

For the 6th of October, 1820, is the following entry in Mr. Rhenius' Journal. "Opening a letter from Mr. Caemmerer this morning, I read thus: 'My dearest brother, this is the first letter I write to you at Palamcottah; yet not with joy or pleasure, but with grief of heart. My dear Schnarre is no more! Just now I come from the burial-ground, where I had the heart-rending duty of committing his remains to the earth.' I could not possibly get a great-

“er shock by any other intelligence than by this. My dear brother Schnarre no more! What shall we say to these dispensations of our God? A few months ago brother Schröter was called to his eternal rest. Now also Schnarre, long my companion—fellow-student—fellow-traveller—and fellow-labourer! One labourer less in this wilderness. O! how I wish to have been with him in his last days and hours. But he is gone to glory, he rests from his labours, from establishing and enlarging the kingdom of God in his own soul and in those of his fellow-creatures. Now he rests! Nothing will now obstruct his love to the Saviour; his following the Saviour—his praising the Saviour with a pure heart; nothing keep him from being holy as God is holy! Now the turn is mine. I am the last of those who studied together in Berlin in 1811. Where *my* body of clay will rest, I know not. Let it be wherever the Lord please. Only may my soul be found with him. Therefore, my soul, watch and pray! Be ready. Do diligently what thou hast to do, whilst it is yet day to thee in this land of the living, and at last go into the blessed mansion prepared for thee by thy gracious Redeemer! Amen!”

He was spared yet longer. And though to him life has been attended with greater and more numerous trials, his labours also have been more abundant. From the year 1820, till 1835 he quietly and steadily prosecuted his Missionary labours, except with the interruption of an occasional visit to Madras. His name began to be associated as one with Tinnevely, and the people of this district venerated him, we might say, universally. We think it, however, unnecessary here to dwell upon a life which has so eminently been one of usefulness, and so extensively known throughout India: and for this reason we pass over these fifteen years without any further mention.

In 1835 his connexion with the Church Missionary Society terminated. Two pamphlets which he had published the year before, militating against the principles of the English Establishment, but never intended to give the slightest affront to the members of the Church Missionary Society, were the ostensible cause of this separation. The Committee required that he should leave the Mission without delay; and accordingly, for the sake of peace, but not acquiescing in the justice of the other party towards himself and the native Christians, he, on the 19th of June 1835, quitted Palamcottah. His colleagues soon followed him, and having arrived at Madras they removed to Arcot, as their future station for Missionary labour. But, both here, and previously at Madras, they received letters from many Catechists in Tinnevely, expressing the wishes of a majority of the people for the return of their former pastors. Mr. Rhenius, therefore, felt it his duty to accede to their wishes, left Arcot, and arrived at Palamcottah on the 22d of October in the same year. Since that time, the Mission in connexion with him and his brethren has been known under the name of “The German Evangelical Mission in Tinnevely.”

We now willingly pause, to consider for a few moments the striking features of his character. None was ever more diligent than Mr. Rhenius was in those duties which devolved upon him. Indeed they were not duties to him. It was his meat and his drink to do the will of his Maker. In season and out of season was he to be found sedulously engaged in something directly useful. His diligence was not

occasionally exhibited, nor did it strike by any peculiar zeal existing only for a season and then waxing cold, but it was steady and uniform. Indeed, but for this quality, and the great blessing of general physical health, he could never have produced so many monuments of his zeal and perseverance. Of time he took especial note; and in the regular routine of Mission work, every department had its particular hour. Except during a few years before his death, he regularly sat up till twelve or one o'clock at night. In the middle of the day he rested for about an hour. In the household arrangements he studied simplicity; and by regulated temperance he was suffered to be free from many ailments too common in this country.

Never did he omit an opportunity of doing good. Whether it was a native or European, rich or poor, high or low, to any, if there occurred a fit opportunity, he would endeavour to do some good. A few years after his arrival in India, he wrote to the King of Prussia, a letter containing an account of Indian Missions and of his own labours, and sent with it copies of the *Tamul* and *Teloogoo* New Testament. His Majesty returned a gracious answer, and from that time ordered an annual sum to be paid from the Royal treasury to the Missionary Institution in Berlin. But, it will be sufficient to have mentioned this one instance: for many in India and elsewhere have, we know, been personal witnesses to that zeal for his Heavenly Master, which was so prominent in every period of his career.

His patience and submission to the Divine will were truly admirable. He was never known to fall into any fit of impatience or sullen discontent. Whatever happened he recognized as the ordinance of God; and through grace he cheerfully submitted to it, allowing nothing to interrupt that peace of mind which was so richly bestowed upon him. In any afflictive dispensation, he was the pillar of consolation to those around him; and, even when in personal affliction, have we seen him with tears in his eyes singing the praises of God. His patience under provocation was equally great. When ill-treated, he seemed not so much to think of himself, as to lament over the poverty and weakness of human nature; and many a thing which would sorely try the tempers of other men, he appeared scarcely to feel. In sickness too, his patience was wonderful. We allude particularly to his last days, when not a single repining word escaped his lips. Though he had enjoyed for many years a good degree of health and strength, and during that time not a day passed without active engagement, yet for the three or four weeks preceding his death, he quietly laid aside his regular duties, and waited till he should feel better. But this resignation may be attributed to that decision of purpose which, we may observe, was the most striking feature in his character. He probably saw that it was now his duty to cease a little from his work, and so he at once resolved to abide by this conviction.

The firmness of his mind was indeed remarkable. What he found to be his duty, was every thing to him. He persisted in it through all opposition, and never heeded the opinions of others, unless they were satisfactory to his own mind and his own conscience. Did he fix upon any plan, and he never did this without prayer and mature consideration, he ceased not, till it was, if possible, carried into effect. To those who felt unpleasant consequences from his determined purpose, it cannot be expected that his proceedings could be agreeable,

and to such they might appear to be the fruit of pure obstinacy. But we know well the kindness of his heart, and that nothing but internal conviction as to the path of duty ever led him to act in opposition to the desires or entreaties of others. At least, we have the testimony of one, who was for twelve years his fellow-labourer, and as well capable as any to judge impartially of the character of the deceased. We refer to Mr. Schmid. In a conversation with a friend respecting Mr. Rhenius he spoke thus. "He is a remarkable man. We often differ, and I often think him precipitate and deaf to counsel; but *"almost invariably the end has proved that he was right."* We quote these words from memory, as they were related to us by the friend with whom the conversation took place; and they will be allowed to be no less honourable to Mr. Schmid himself, than to the memory of the departed saint.

His talents as a Missionary, we have no hesitation in saying, were of the first order. His Tamil writings tended not only to lead to the principles of practical Christianity, but were of a far more diversified kind. On morality, on general knowledge in different departments, in fact on whatever subject which he thought would be useful for enlarging the minds of the Native christians or the heathen, he attempted to write, and has written much. Latterly he composed a Tamil grammar in English; and it was his intention, in case the present undertakings by others should happen to be frustrated, to enter upon the laborious work of compiling a Tamil Dictionary. Just before his illness, he finished "The Body of Divinity" in Tamil, a book intended particularly for the use of Catechists: but his translation of the Scriptures has been left incomplete, several of the books of the Old Testament not being translated.

He possessed a retentive memory. When going about among the villages and congregations, if there was any of the people, noted for something either of a pleasing nature or otherwise, he has been known to recognize such an one immediately, though he may not have seen him for a considerable time. His manner among the people was the most affectionate and attractive, and his command of the language was very great. In his Diary, many are the interesting accounts to be found of his journeys, not only within this district, but in other parts of India; and we believe his remarks to be valuable in many respects. From a hasty perusal of his journals it appears to us that he very early obtained an insight into the Hindoo character. There was much indeed to blame and dislike in it; but, though he always sharply rebuked the blame-worthy, he never behaved towards this people in any other than the mildest and most considerate way. While none was more quick in discovering their faults, yet, unless fully convinced of their guilt, he put the best possible construction upon their actions, and aimed only at teaching them the ways of purity and holiness. He well knew that a moral change cannot be wrought upon a people so long immured in darkness, without time and without much patience. And thus, especially in the later years of his life, there was a tenderness in his exhortations both to heathen and to erring native christians, which they only can imagine who have witnessed the love and the forbearance which he manifested on those occasions.

We have hardly any room for enlarging upon his private virtues. His habitual cheerfulness and patience saved his family from many a scene of confusion and unhappiness. His love, and above all, the concern he showed for the spiritual welfare of the children the Lord had given him, will we trust never be forgotten by any of them who can appreciate a father's affection. But we may proceed to express our feelings upon one more point of his character, bearing principally upon his public connexion with Tinnevely. It was that entire subordination of all else to the grand work of Missions. Every thing he did was with this view, and for this end. It was the earnestness of his zeal for their real good, which secured to him the love and veneration of this people. He thought himself well rewarded, if besides an approving conscience, he obtained the affections of those whom he loved, and for whom he sacrificed much of private comfort. Many years ago, when he found that his work here was gaining strength and the Lord's blessing rested upon it, he resigned to other members of his family in Prussia the property which he there possessed. Latterly too, when his brothers urged him to return home, and they would secure him a living, he decidedly refused to entertain the thought. There was none, we believe, who so entirely took the word of God for his guide, heedless of men's opinions--none, who more fully, more unreservedly cast all his cares upon the Almighty: and truly never did the Lord put to shame the confidence of this His servant.

Among the people whom he loved, and by whom he was venerated, has he closed his useful life. His remains lie, not very far from the spot in which were written the affecting lines in his journal, already quoted in another page. On the 12th May, he commenced a letter to a friend in Europe, but did not live to conclude it. He now ceased from his regular occupation, and although he sat up every day, even till that of his death, he contented himself with occasionally giving some unimportant directions in the Mission. His last act in the service of his Lord was signing some notes to the residents of the station, asking for subscriptions to the Madras Auxiliary Bible Society. This he did on the morning of the day of his death. During his illness, he frequently had the 14th chapter of St. John read to him, and portions of the epistles to Timothy and the Colossians. Four or five days before his death, he admitted into his room all the Seminary boys, desired them to pray that if it were the will of God he might be restored to health, and reminded them of the words, "Jesus Christ, the same yesterday, and to-day, and for ever." There was during the three weeks preceding his death a constant dry heat about the head and neck. The whole time of his illness he suffered no pain: he complained only of a drowsy feeling, and a kind of heaviness in the head. For some time, the remedies employed appeared to be useful; but on Sunday, the 3d of June, the symptoms of determination of blood became worse. On that day and the following, bleeding by leeches was resorted to as before, and all was done to induce moisture and coolness about the head and neck; but in vain. On the morning of the 5th he appeared indeed to feel better, but about half-past two in the afternoon, the symptoms suddenly became very urgent. He was quite restless, and already it seemed as though his last moments were come. It was a mercy that during these trying hours, and for a week preceding his death, there was a

medical friend in the house—a Surgeon attached to the Travancore Mission—and it was a consolation to us to think that all the means possible would be used. The medical aid of the station was also obtained; but all in vain. A little after five, the apoplectic fit came on in all its violence, and about half-past seven o'clock he ceased to breathe.

His age at death was 47 years and 7 months. Of these he spent in India 24 years, all but one month.

The nature of the attack did not admit of his speaking much, during the last hours, to any around him. The evening before his departure, he derived great comfort from the 23^d Psalm, which he desired to be read to him; and, on the afternoon of the 5th, before he became insensible, when asked whether he felt the presence of God, he faintly said "yes," and already joy indescribable brightened his countenance. Several words and sentences escaped his lips, while he was in the delirious state. He was heard to say the German for the words "my beloved Lord," and to speak of "the remainder of life." Also, while in the state of restlessness he sat upon the bed for a few minutes, when the fear was expressed to him that he was going to leave us, he replied, "we must have patience—patience." He expired amid the sobs and tears not only of his family and friends, but of many natives, Christian and heathen, who collected at the doors, as soon as they heard of his dangerous condition.

When in health, he is remembered several times to have expressed a wish that when his end drew near, he might be taken away unexpectedly. It was but natural that a man of his usual health and activity should recoil at the thought of bodily pain or comparative idleness. And the event has been according to his desires. Suddenly was he deprived of sensibility, and it was solemn to witness the gradual sinking of his earthly frame. He quietly fell asleep in Jesus.

Most affecting was the sight, when, one after another, the Catechists who were out in the District, and the people, came breathless to the house, to try if by any means they might once more behold the face of their long-loved teacher. Many were too late, even to be present at the funeral; and for a whole fortnight after, Catechists and people were coming in here, in order to mourn the loss of their spiritual Father with his surviving brethren.

We now bring to a close this hasty review of Mr. Rhenius's life. Imperfect it must be confessed to be; and we trust that we shall be excused for having dwelt at some length upon the last hours of his existence. These, at least for the present, retain the strongest hold upon our memory, and have inflicted the deepest wound upon our feelings. But we are assured of the joy unspeakable and full of glory which has now become his portion; and we mourn for ourselves, not for him. His religious course has been that of "a strong man" rejoicing. To us it appears to resemble the scene, which we in these climes witness nearly every day. His sun was not preceded by a long and faint twilight. He rose at once into brightness and warmth, and took his steady course upwards, and increased only in splendour: but, scarcely had he reached the meridian, when he has been snatched away to

fairer worlds. His was the life of a cheerful Christian from first to last; and we shall not perhaps better express the feelings and thoughts which were present with him during the whole of his eventful career, than by transcribing a passage from his journal of the year 1811. The following lines, originally in German, were written when he was on the point of devoting himself to the work of a Missionary, by entering the Institution in Berlin.

“ ‘ His will be done,’ was the motto of my heart, in respect to what was to happen to me in future. On him, who is the Lord of the whole creation—the greatest Benefactor of men—the All-wise finisher of the great work of making known his Gospel to every nation, I could implicitly trust, because he would do all things well. And indeed I have at all times—even under the most trying and afflicting circumstances experienced his free grace. For without him, I should be a miserable grovelling creature, who would have for ever perished.

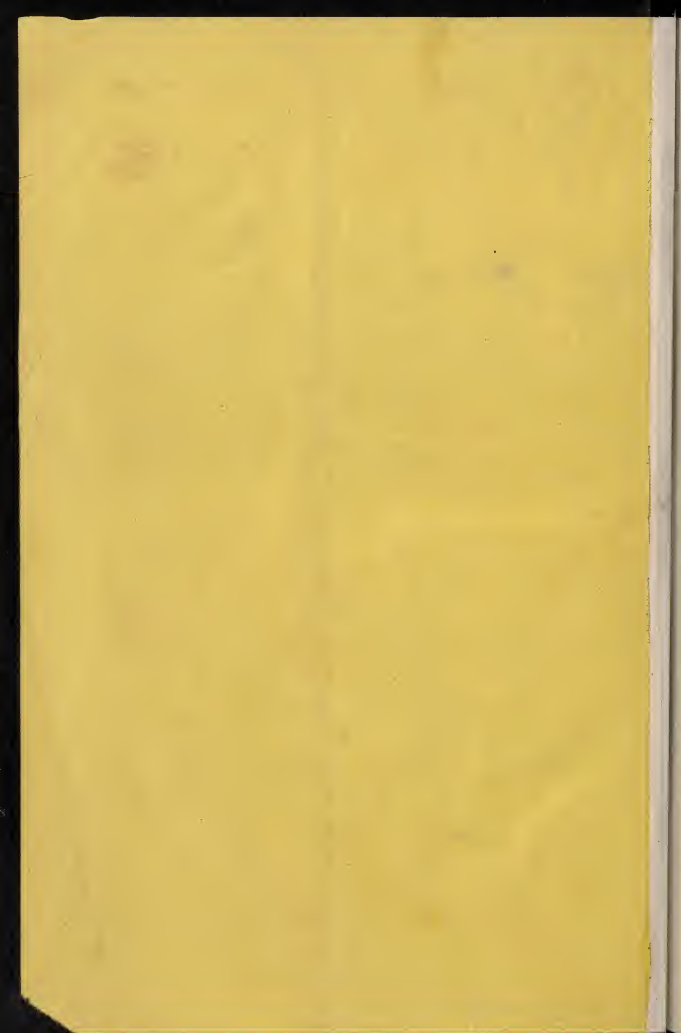
“ The glory of his name sound far and wide from eternity to eternity—from one end of earth to the other; and in all the heights of heaven be sung, Amen. Hallelujah !”

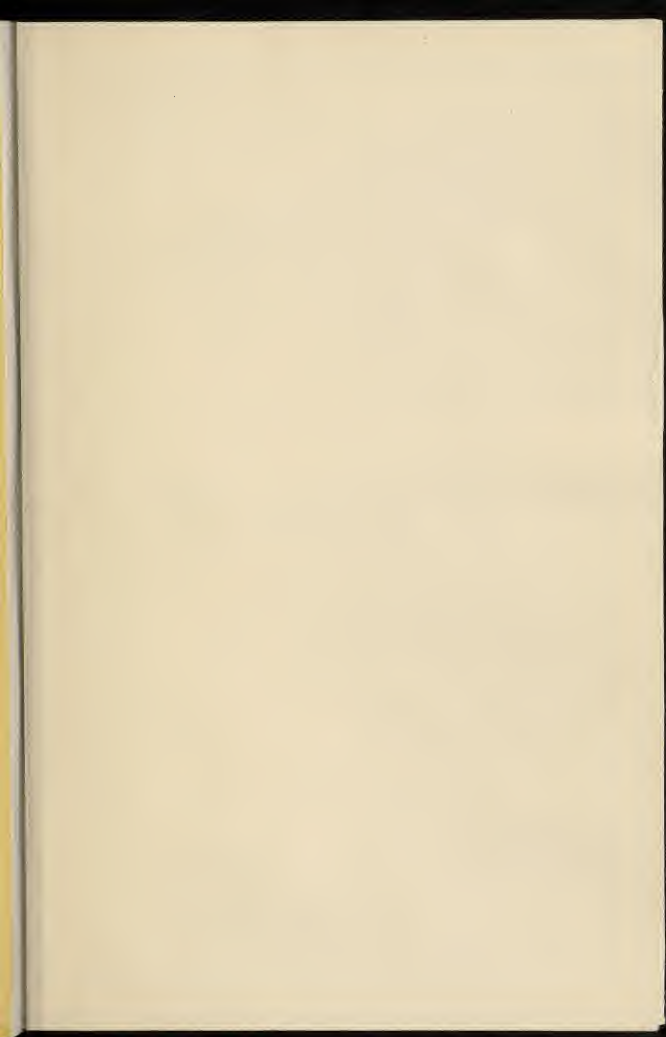
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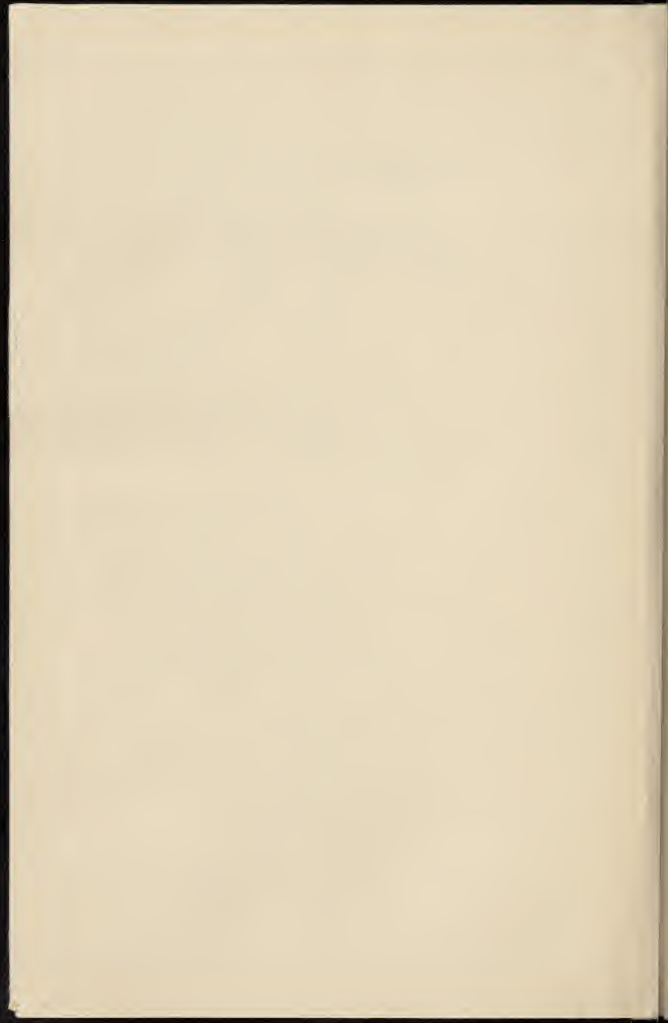
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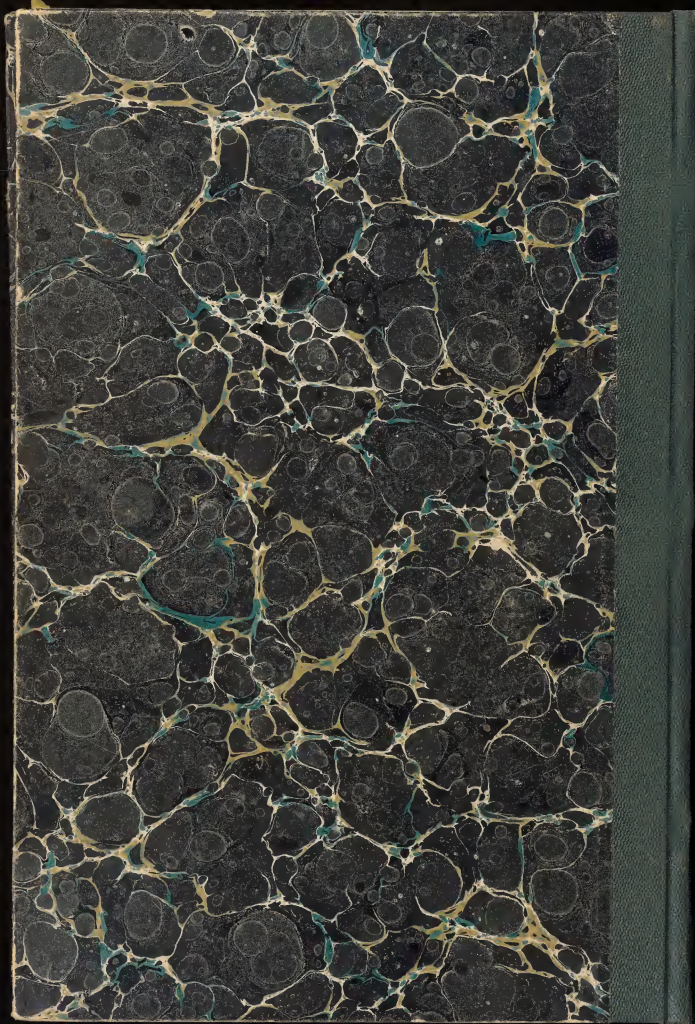
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Major. G. A. J. J.

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HALF-YEARLY REPORT

OF THE

GERMAN EVANGELICAL MISSION,

IN TINNEVELLY,

TO THE END OF JUNE 1838.

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